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"And, lo, the star, which they saw in
the east, went before them, till it came
and stood over where the young child
was.

"When they saw the star, they rejoiced
with exceeding great joy."

Printed bi-monthly—January, March, May, July, September and November by the printing department of the National Reform Association—

To present the Christian Philosophy of Civil Government as opposed to the secular theory that governments are not subject to God, but derive their authority solely from the consent of the governed. To present and defend the need for recognizing God's law and the authority of Jesus Christ in our national life and to oppose all efforts to remove the Bible from the public schools, abolish our Civil Sabbath laws, eliminate prayers from our legislative halls, prohibit chaplains in the armed forces, and the efforts to remove all other Christian features connected with our Government. To promote the cause of sobriety and righteousness in all areas of American life and to seek the uplifting of the moral tone of our society. To oppose Communism by presenting in a positive way the only force which is great enough to withstand Communism—which is the Gospel of Jesus Christ in its application to national and international life.

Editor, Rev. J. Renwick Patterson, D.D.
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Opinions expressed in our columns are those of the individual writer, and do not necessarily express the views of the National Reform Association.

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The Editor's Page

The *Christian Statesman*, being a bi-monthly publication, is timed to be mailed near the end of the month of issue. There is no December issue. For this reason, although this is the November issue, we wish to take this opportunity to express, on behalf of the National Reform Association, its Board of Directors and staff, our wishes that all our readers and friends may have a Christmas of joy and a New Year of happiness.

Many homes across the nation will not have a happy holiday season this year. Many will be saddened by reason of the slaughter on the highways that will occur as a result of the homage that will be given to Bacchus rather than to the Babe of Bethlehem. The good cheer that we wish to share with you for this holiday season is not that which comes from the bottle, but that which comes from the heart that is dedicated to Christ.

The editor would like also to take this opportunity to introduce to you his family. The picture below was taken at the wedding of our second son, Paul, to Miss Shirley Ann Montgomery, which

took place in East Palestine, Ohio on the evening of August 19, 1960. Shirley is in her third year as one of the second grade teachers in Unity, Ohio. Paul, who was graduated from Geneva College in June, and who has completed his practice teaching in music, is temporarily employed by the Chippewa Suburban School Board while awaiting a teaching position.

David, our eldest son, is a second year student in the Reformed Presbyterian Theological Seminary. He was married on April 17, 1959 to Miss Patricia Willson, whose father, Dr. S. Bruce Willson, is president of the R. P. Seminary. Patricia is employed as a secretary by the Rockwell Manufacturing Company, located near the Seminary in Pittsburgh. Sheryl, our eldest daughter, who is especially interested in art and home economics, is in the tenth grade. Marilyn, who takes her school work quite seriously, is in fifth grade. Mrs. Patterson, besides performing the duties of housewife and mother, is also our office secretary and vari-typist. The entire family join in extending season's greetings.



Dr. & Mrs. J. Renwick Patterson

Mr. & Mrs. David R. Patterson

Mr. & Mrs. Paul K. Patterson

Sheryl C. Patterson Marilyn J. Patterson

CHURCH AND STATE DILEMMA

Rev. Delber H. Elliott, D.D.

(Conclusion of Chapt. Five of the book DOOM OF THE DICTATORS)

(Continued from September Issue)

A Workable Ideal

In a word, the ideal relation between the state and the church is a free church in a free state, each separate in its own sphere. Each will acknowledge God as its final authority. They will co-operate in furthering the interests of the Kingdom of God on earth. The government will be of the people, by the people, and for the people under the sovereign rule of Jesus Christ.

In the early dawn of history a summit conference was held on the highest possible level. It took place on Mount Sinai. Almighty God directed the proceedings. Moses, the recognized leader of the people, was the other participant. A series of resolutions were adopted which were to channel the course of human history.

Ten chapters in the book of Exodus tell the story. Many of the deliverances were temporary in nature to meet temporal conditions. But out of it all came a brief and comprehensive statement which should guide men and nations for all time to come. These were engraved on tablets of stone symbolizing their permanent nature. These are called the Ten Commandments. No nation or commonwealth has a right to enact any law which is contrary to the moral law of God.

How High The Wall

We believe in the separation of church and state. The question is as to how wide that separation must be. Is it a wall so wide and so tall that one can have nothing in common with the other? The American tradition is based on the first amendment to the Constitution which reads: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

Wild and weird are the implications drawn by those who are unfriendly to religion. They presume that any official recognition of God or religion would be a union of church and state. What church? Presbyterian, Methodist, Lutheran or Baptist? Not one of these churches would favor that. The only ecclesiastical body that might favor such a plan would be the church of Rome.

The first amendment speaks only of the "establishment of religion," which can mean nothing else than an established state church. Nothing appears here to prohibit an acknowledgment of God in civil life. The logic of the secularists would be to delete all reference to a Supreme Being in state and national institutions. It would take Him out of our state constitutions, remove chaplains from Congress and the military services and remove the Bible, prayer, and Christmas exercises from the public schools. The Supreme Court, by the *McCallom* decision, is a far cry from the Christian character of our schools as established by the founding fathers. The secular nature of our Constitution has placed a two-edged sword in the hands of those who declare that God in government is contrary to the Constitution.

Was this so-called "wall of separation" intended to shut Almighty God out of His own domain? Is it not rather a line of demarcation over which state and church can clasp hands in the task of promoting the highest welfare of the nation?

In the nation of Judah seven of the twenty kings were said to do "that which was right in the sight of the Lord." These righteous kings prolonged the life of Judah.

(Continued on page ten)

DOES THE BIBLE HAVE A RIGHTFUL PLACE IN STATE EDUCATION?

By Walter McCarroll, D.D.

(Continued from September issue)

IV

Does the Bible have a rightful place in public education? Yes, because **it is from the Bible alone that we learn the true nature and purpose of civil government.** The classic passage for Bible-believers is the thirteenth chapter of Romans. There is no power but of God, and the powers that be are ordained of God. Civil government in short is a divine institution appointed of God to be an instrument for the fulfilment of the divine purpose. This, as expressed in the Great Law of Penna., is for "the glory of God and the good of mankind." Civil rulers are meant to be ministers of God, a terror to evil-doers and the protectors of the good and law-abiding citizens, and they are accountable to Him for the use or abuse of the authority entrusted to them. As ministers of God they are to govern in accordance with the law and will of God as revealed in the Word of God, the Bible. A self-governing law-abiding people becomes possible only when the rank and file of the citizens of a nation believe that civil government is of God's appointments and civil rulers His ministers accountable to Him.

Obedience then is due to those in authority for conscience sake. That is, it is an obedience that is due because it is right. Christian citizens will obey all just laws, not from compulsion or from fear of the penalty, but because it is right. They will challenge, however, any law that requires them to do evil for they must obey God rather than man. The moral quality of obedience to just laws is absolutely necessary to good citizenship. The absence of it marks the character of the prison inmate and the lawless everywhere.

Our representatives in Congress and State Legislatures and Municipal

Councils instead of asking, "What do the people want, what is the will of the people?" will ask, "What is right, what are the true principles by which we should be guided?" They will have a conscience made true by the word of God, and will stand by their principles no matter what the public clamor may be. To get such legislators and administrators, the standards of right and wrong must be taught in our public schools. Government of the people, by the people and for the people will not perish from the earth where the Bible is read and studied in our homes and schools. Where there is no vision self-government perishes. The Bible is essential to such vision. Daniel Webster said "To preserve the government we must preserve morals. Morality rests on religion: if you destroy the foundation the superstructure must fall."

V

Does the Bible have a rightful place in public education, Yes, because **the Bible is the source book of Christianity which lies at the basis of our national life and culture.** A writer in a letter to a local paper said that our democracy is made up of many religions so we cannot prefer one religion over another. It is not true that our democracy is made up of many religions. People professing many religions have come to this country to enjoy the blessings of liberty and opportunity that are the fruit of one religion, the Christian religion. The teachings of the Christian religion underlie the whole fabric of our national life and culture. Morality rests on religion, as Daniel Webster said, but it is not just any religion, it is the Christian religion. Here we summarize the evidence marshalled by Justice Brewer in the famous Trinity Church case in which the U. S. Supreme Court in a unanimous

(Continued on page nine)

'OFFICE PARTY' WARNING GIVEN

Far deadlier than any seething witches' brew is the punch in that office party bowl, the Western Pennsylvania Safety Council warns, as reported in the *Pittsburgh Press*.

The Council records show that a drinking driver is involved in about 55 per cent of Christmas holiday accidents.

This is almost double the rate for the rest of the year.

A driver's chances of getting into an accident are three to ten times greater after drinking, the Council said.

In other words, the bowl contains the punch that can put you down for the long count.

The Council suggests beating the odds by having "none for the road," reminding:

"It isn't always what you give for Christmas that counts. Sometimes it's what you take away."

* * * *

One-fifth of America's five million alcoholics are women—most of them housewives, according to Mrs. Marty Mann, of New York, founder of the National Council of Alcoholism.

* * * *

PENNSYLVANIA GOVERNOR LAUNCHES ALCOHOLISM 'WAR'

The week of November 28 through December 2 was proclaimed as Alcoholic Information Week in Pennsylvania.

Declaring that alcoholism is one of the major health problems in the State, Governor Lawrence urged Pennsylvania communities to form citizens' groups to assist the State Department of Health in combating the problem.

"If we are to control this problem we must create more awareness of the dangers of alcoholism," Governor Lawrence said.

He also urged every high school in

the State to put special emphasis on teaching the facts about alcohol. He said the youngster eager to get a license to drive should be taught the damage alcohol has on driving reflexes.

The State Health Department estimates there are **300,000** alcoholics in the State.

The Governor said every alcoholic has a direct effect on the lives of four other persons, ranging from family members to working associates.

Alcoholism, Governor Lawrence said, causes divorces as well as broken families and results in man-hour losses to industry.

* * * *

REV. WALTER McCARROLL, D.D. TAKEN BY DEATH

Dr. Walter McCarroll, the second and final instalment of whose article, "Does The Bible Have A Rightful Place In State Education?" appearing in this issue of the *Christian Statesman*, passed away on Wednesday, November 30, following a brief illness. He was 87 years of age. Dr. McCarroll, who had served on the mission field in Cyprus, and for many years was pastor of the Second New York congregation of the Reformed Presbyterian Church in New York City, spent the years following his retirement from the pastorate in Santa Ana, California, where he was instrumental in organizing the California Christian Citizens Association, an auxiliary of the National Reform Association, of which he was the first president and at the time of his death, president emeritus.

Dr. McCarroll was an able and tireless worker and writer. Numerous tracts, pamphlets and booklets have come from his pen. He will be greatly missed, not only by the California Christian Citizens Association, but by the friends of National Reform across the nation.

Word of Dr. McCarroll's passing reached us just as this issue of the *Christian Statesman* was being prepared for the press. More regarding his life and activities will appear in a subsequent issue.

YOUNG PEOPLE AND MORAL COURAGE

Rev. Walter E. Isenhour

One of the outstanding reasons why multitudes of young people do not accomplish great and worthwhile things in life is the lack of moral courage. No one can drift along with the tides of evil that are prevalent all about us today and live a great, noble, sublime, beautiful and successful life. Indeed evils are means to an end, but it is a deplorable, defeated, unsuccessful, remorseful end. Multitudes of people could testify to this sad truth if they could speak to us from another world. They tried living and drifting with the tides of evil, wickedness and worldliness along life's journey, only to wake up to the solemn fact that they were lost and doomed to eternal failure and damnation.

It takes moral courage to go against the oncoming tides and trends of the times in which we live and go upward, Godward and heavenward. Cowards can't do this; "poke-easies" can't do this; "wishy-washy" people can't do this; aimless people, and people without a great and sublime purpose, can't do this; people without God and His sustaining grace and leadership can't do this; Hence, the remorseful failure of the vast seeming multitudes of young people today, along with those who have crossed over into middle age and on into old age. They left God out; they went forth on their own weak and puny strength; they were subjects for the devil's plans and purposes, therefore failure, defeat and damnations is inevitable to all such people, unless, while they are still on time's side of eternity, they turn to God completely and unreservedly.

Dear youth, it takes moral courage and a mighty determination in your very heart, mind, soul and spirit, and with absolute dependence upon God and His wisdom, saving grace and unerring leadership, to make you strong and to keep you living noble and going in the right direction in life. But you can. We realize that you will be in the minority, but it is the minority that have God's bless-

ings and approval upon their lives and souls, and upon their work and accomplishments in life. Daniel and his three comrades were in the minority in Babylon, that awful wicked city, but God was with them and they won out. For hundreds of years the world has known of these four brave, courageous, Godly, unyielding, prayerful, determined men, but their thousands of opposers went into oblivion. The world knows nothing of their names. Gone and forgotten.

This is true of many a man and woman of today. I know of young people who passed away years and years ago, but they left God out of their lives, drifted with the tide of the times, lacking moral courage, mighty resolutions, and lived without noble plans and sublime purposes, and they are forgotten on history's pages. They accomplished nothing good, great and worthwhile. We remember their names, not by the good they did, nor by the prayers they prayed, nor by the souls they won, nor by noble deeds they did, nor by the books they wrote, nor by other things that are long to be remembered which they might have achieved; but we remember them merely by the fact that they left God out of their lives and went hence to meet Him with no sheaves to offer. Went empty-handed. Left no "footprints on the sands of time" to live after them and bless the world.

Anyone can drift with the evil, godless, aimless, wicked crowd, which requires no courage, backbone, stability, purpose, manhood or womanhood sublime and worthwhile, but look for the accomplishments. Nothing there to live after them to shine and gleam when they are gone; nothing to tell the world—even their descendents—that they have been here and wrought well; nothing to commend them unto God, nor justify them when they meet Him, so He can say: "Well done, enter thou into the joy of thy Lord." Therefore, O youth, take God into your life and go forth with mighty moral courage to a heavenly goal.

NINETY-SEVENTH ANNUAL MEETING OF NATIONAL REFORM ASSOCIATION

The Ninety-seventh Annual Dinner meeting of the National Reform Association was held November 10, 1960, in the Second-Fifth United Presbyterian Church at 1601 Brighton Road, North Side, Pittsburgh, Pa.

At 6:30 o'clock, following the invocation by Dr. Donald A. Spencer, the ladies of the Church served a delicious turkey dinner.

At 7:30 o'clock, Dr. Frank H. Lathom presided over the program and business meeting. Special music was provided by Mrs. Armour J. McFarland, soloist, accompanied by Mrs. Keith Copeland at the piano.

Mr. Knox M. Young, the Treasurer, read his report for November 1, 1959 through October 31, 1960. The current account began with a balance of \$52.05 and closed with \$157.66. The total receipts for the year were \$18,881.47, and expenditures \$18,723.81. There is in addition a reserve account of \$10,200.00 in invested funds. Mr. Young stated that the Association had just closed one of the best years financially for about a third of a century.

The report of the Auditor, Mr. H. W. Jones, was read, stating that all accounts and records were in order.

The reports of the Treasurer and of the Auditor were heartily approved. It was called to the attention of the Association that Mr. Young has served as Treasurer for 37 or 38 years.

Mr. S. K. Cunningham, chairman of the Finance Committee, gave a detailed account of the invested funds and their earnings.

Rev. Kenneth G. Smith, acting for the Nominating Committee, placed in nomination the names of the officers of the Association to succeed themselves. There being no further nominations, they were elected and are as follows:

President-----W. W. McKinney, D.D.
Vice President---Frank H. Lathom, D.D.
Secretary-----Kermit S. Edgar, D.D.

Treasurer-----Knox M. Young
Asst. Treasurer-----Chester R. Fox

Rev. Mr. Smith also placed in nomination the following names of members of the Board of Directors to succeed themselves, all of whom were elected:

Mr. Charles E. McKissock, Esq.
Rev. W. F. Harkey, D.D.
Rev. Walter L. Moser, D.D.
Rev. Frank C. Ramsey, D.D.
Rev. James D. Carson
Rev. Walter R. Young, D.D.
Rev. A. W. Steinfurth, D.D.
Mr. W. J. C. George
Mr. Charles K. Anderson

Also, Mr. George D. Hill of Beaver Falls, Pa., was elected to the Board of Directors to fill the remaining year of the unexpired term of the late Mr. W. A. Bliss.

The Executive Secretary, the Rev. J. Renwick Patterson, D.D., who was recovering from an attack of laryngitis, gave a very brief report of the year's activities, involving the fight against pari-mutuel race track gambling, a stand on the religious issue in the presidential election, the production of the liquor facts folders, and many other duties. He reported the printing department had been enlarged, and had moved to more spacious quarters, occupying the third floor of the building owned by the Suburban Building Company, a half block from the main street of Bellevue, and in the same block as the post office.

Dr. Patterson introduced the Rev. Joseph M. Caskey who joined the staff on a part-time basis the first of June. Mr. Caskey is employed in connection with the printing department. Dr. Patterson solicited the support of the group present, that Rev. Mr. Caskey may soon become a full-time employee as the work increases.

Dr. W. W. McKinney, President of the National Reform Association, was the speaker of the evening. He spoke on the subject, "Brotherhood In Action", and presented a challenging call to go forward under a seven fold program of Brotherhood in Action.

Guests present from a distance included Mr. and Mrs. James Beatty of

Montclair, N. J., Mr. and Mrs. James A. Carson of Philadelphia, Pa., and Rev. and Mrs. Philip L. Coon of Chicago, Ill.

The meeting was adjourned with prayer and the pronouncing of the benediction by Rev. Leland M. Miller.

Kermit S. Edgar, Secretary

* * * *

DOES THE BIBLE HAVE A RIGHTFUL PLACE IN STATE EDUCATION?

(Continued from page five)

Decision ruled that this is a Christian nation. We are well aware of the multitude of evil forces that may be depicted to disprove that statement, but we are persuaded that the Court's ruling still has validity.

In these days we have come to think of the written Federal Constitution as the only fundamental law of the land. In reality both Federal and State governments, and much of the cultural life of our nation operate on the unwritten or vital constitution. In fact, the ruling of the Court in the Trinity Church case was not based on the written Federal Constitution at all, and other cases might be cited. The Court, after quoting from Colonial Compacts, Colonial Charters, and State laws which recognize the Christian religion, went on to say, "There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning: they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons; they are organic utterances, they speak the voice of the entire people." The Court then quotes from the decisions of State Supreme Courts to the effect that general Christianity is and always has been a part of the law of the land. One example is a ruling of the Supreme Court of the State of New York. Chancellor Kent speaking as Chief Justice said, "The people of this state, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice...the case assumes

that we are a Christian people, and the morality of the country is deeply ingrafted upon Christianity." Let us emphasize that last sentence: **"The morality of this country is deeply ingrafted upon Christianity."**

Justice Brewer, speaking for the Court, then continues: "If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, "In the name of God, Amen," the laws respecting the observance of the Sabbath with the general cessation of all secular business, and the closing of all courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet, the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

The Bible, the source book of Christianity, certainly has a rightful place in the public schools of a country declared by the Supreme Court to be a Christian nation. President Calvin Coolidge said, "The foundations of society and government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings should cease to be practically universal in this country."

VI

Does the Bible have a rightful place in public education? Yes, because **this nation professes to put its trust in God.**

If we limit our view to the Federal political constitution this nation does

not profess to put its trust in God. This is unfortunate and puts a club in the enemies of Christianity to fight against all Christian laws and customs in our country. The one redeeming feature there is the recognition of God in the prescribed oath of allegiance to the written constitution. Here, however, we look upon our governments, Federal, State and Municipal as based not only upon the Federal written constitution but also upon the unwritten or vital constitution of our country. From that view-point this nation does profess to put its trust in God.

"In God we trust" is our national motto. It is a part of our national anthem which is sung on all important official occasions. We inscribe it on our money. In the salute to the flag, which seems to be used on most official occasions as well as in our schools, we say "this nation under God." The sessions of our national Congress and our State Legislatures and our national political conventions are opened with prayer. Our Presidents when inaugurated take the oath with a hand upon the Bible and add "So help me God." The Preamble to the State Constitution of California, and this seems to be true of most of the other State Constitutions, says, "We, the people of the State of California, grateful to Almighty God for our freedom in order to secure and perpetuate its blessings, do establish this Constitution."

In this multitude of official utterances of trust in God, of dependence upon God, and in another national anthem we sing:

"Our fathers' God to Thee, Author of Liberty,
To Thee we sing,
Long may our land be bright,
With Freedom's holy light,
Protect us by Thy might,
Great God our King."

There can be no doubt that this is the God of the Bible. When public officials take the oath of office in the name of God, or the oath is administered in courts of justice in the name of God, this in our country can be none other than the God of the Bible. When the framers of the Declaration of Independ-

ence spoke of nature's God, the Creator, Providence, and the Supreme Judge of the World, there can be no doubt in view of our colonial history that they were speaking of the God of the Bible. When our Government inscribed on its money the motto "In God We Trust" they meant none other than the God of the Scriptures of the Old and New Testaments. When the Constitutional convention of the State of California framed the State Constitution and placed in the Preamble "Grateful to Almighty God for our freedom," there can be no doubt that they were referring to the God of revelation as recorded in the Bible.

All our knowledge of God, in whom we profess to trust and acknowledge as the source of our freedom, comes from the Bible. And yet by some strange ironical twist some public officials say that it is unconstitutional to use the Bible in our public schools to teach anything about the God in whom we trust,—how "screwy" can we get? Yes, the Bible has a rightful place in our public schools. The Bible, in fact, is indispensable in education. The National Teachers Association adopted this resolution: "Resolved that in the judgment of this Association, the Bible should be recognized as the textbook of ethics, and that the Word of God, which made free schools, should hold an honored place in them."

We conclude with the words of the late Dr. R. H. Martin, who said, "The Bible has made America. Surely the Book that has made America should have a place of honor and service in the schools on which we depend so largely to make Americans." (*Our Public Schools—Christian or Secular*)

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CHURCH AND STATE DILEMMA

(Continued from page four)

What Rulers Can Do

Judah with its seven good kings lived 136 years longer than Israel with only one. The greatest revival ever experienced by Judah was promoted by Heze-

kiah, and he was a *civil* ruler. He called upon the priests "to cleanse the house of God," and they did it. The king prayed for the people and God heard his prayers. The Jewish people renewed their faith, confessed their sins, turned to their Bible, revived their prayer life, and renewed their stewardship obligations. Read the story again in II Chron. 29 and 30. "So there was great joy in Jerusalem, for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem." Could such a thing happen in America? Listen to Professor Murdock who visited the White House during the Civil War. He wrote:

I spent three weeks with Mr. Lincoln as his guest. One night I heard low tones proceeding from a private room near where the President slept. The door was partly open. I saw the President kneeling beside an open window. There he cried out in tones of pleading and sorrow:

"O Lord God who heard Solomon in the night when he prayed for wisdom. I cannot lead this people, I cannot guide the affairs of the nation without Thy help. I am poor and weak and sinful, O Lord, who didst hear Solomon when he cried for wisdom, hear me and save this nation."

The daughter of Dr. Grundy, whose church Lincoln attended, tells of the President calling him at 1:30 in the morning, saying: "Dr., you must come down to my room with me, I need you." The minister found the room strewn with maps. Mr. Lincoln said: "There is your room. You go in there and pray, and I will stay here and watch."

If someone says: "Oh, this was just an individual praying for help," then let him turn to Lincoln's famous documents of state, issued in the name of the nation. Turn to his national call for prayer on March 30, 1863, or to his thanksgiving proclamation in the following July, or to his second inaugural address, March 4, 1865.

All this demonstrates how a national republic can function in a Christian manner. May we illustrate by a parable of two institutions side by side in the same commonwealth. Both are essential to the welfare of the community and to each other. Each is sovereign in its

sphere. They are friends in a common cause. No formidable wall stands between them, but only a friendly street where they can meet together.

Some things they have in common. They both must depend on an outside source for light and power and needed supplies.

One of these institutions is the state. The other is the church. Both are vital to the welfare of the nation and to the welfare of each other. Both are institutions of God and are dependent on Him for their light, power, and necessary supplies to carry on.

A proper coalition of these two great institutions, under God, will result in a blessed nation. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Ps. 33:12).

*Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not boarded wealth or busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools, nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the State
In the eyes of God be far from great.
That land is great which knows the Lord,
Whose sons are guided by His Word;
Where justice rules 'twixt man and man,
Where love controls in act and plan,
Where breathing in his native air
Each soul finds joy in praise and prayer
Thus may our country, good and great,
Be God's delight, man's best estate.*

—Alexander Blackburn

"IT'S A FREE COUNTRY"

(Continued from page twelve)

delinquency—are the result of such a misinterpretation of freedom.

The purpose of freedom is not self-indulgence. The purpose of freedom is self-development—the opportunity to use our capacities to their fullest, for our own sake, for the sake of our fellowmen, for the glory of God. Such freedom is used most effectively by the man who lives always as the servant of God.

FROM THE STUDY WINDOW

David M. Carson

Head of the Department of Political Science, Geneva College

"IT'S A FREE COUNTRY"

I read recently an account of the American soldiers captured in Korea who were brainwashed by the Communists. The author was disturbed at the number of soldiers who were unable to resist brainwashing techniques. His thesis was that the brainwashing ought not to have been successful, and would not have been if American young people had been properly trained in the importance of principle, of **resisting** the enemy, of making no "deals."

I have been thinking since about the concept of freedom and wondering whether we have unwittingly been misinterpreting it—giving the impression to each other that in a free country it meant we can always do just as we please.

Freedom is a paradoxical idea, for freedom—the absence of restraint—can exist only where there is restraint. If, for instance, there were no government, and every one of us were free to do exactly as he chose, chaos would ensue; the life of man would be poor, nasty, solitary, brutish, short—and certainly not free. The government restrains us, therefore, so that we can be free.

Democracy believes that government should exercise the least possible restraint over the individual, that it should guarantee him as much freedom as possible. But, as we have seen, freedom can exist only where there is restraint. If the government is not to exercise restraint, the restraint must come from other sources. So democracy rests on the unspoken but very necessary assumption that the individual will restrain himself. It is easy to forget this, and to assume that democratic freedom involves license to behave however we choose. But if the average individual in a society will not control himself, democracy cannot function. Events in

the Congo furnish a bloody illustration. The man who says, "It's a free country," and uses this as an excuse for any kind of license is missing the point and is himself destroying the possibility of a free country.

The responsibility of the Christian for self-restraint is clearly stated when Peter writes, "Live as free men; live as servants of God." This voluntary submission to the law of God provides the principle of restraint in the Christian's life. This is why modern democracy developed in countries which, however they had forsaken Christian theology, had a legacy of Christian behavior. For such people, few laws were necessary, because their own character was strong. But as professing Christians have failed to practice self-restraint in one area after another it has become necessary to pass laws to restrain them. Unfortunately the list of laws is growing, as the government finds it necessary to set restraints in new fields: adulteration of foods, anti-monopoly legislation, control of the stock market, speed laws.

Other institutions than the state also have a responsibility to exercise restraint.

The Shorter Catechism defines the requirements of the fifth commandment as "preserving the honor and performing the duties belonging to everyone in the several places and relations, as superiors, inferiors, and equals." These phrases reflect a more formal class system than we have in America today. But these words strike me as having point even in our equalitarian society. For they suggest discipline. There is need for discipline in our homes, in our schools, in our churches if we are not to become the prisoners of our own false freedom. Some of the serious problems which are plaguing us—e.g. juvenile

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